/463 cont./

796 273 578 The attraction of the carnival consists of the enormous consumption of kāwi and alcohol which takes place then. Men and women drink, one trying to outdo the other; and, under the influence of drink, old angers and secret hates are awakened and the most excited provoke each other and come to blows.

796 532

Fig. 120. Chiriguano Indians wearing masks. (Photo. by the R. P. H. Catinari.)

796 273 578 /464/ The "captain" must then call them to order and separate the combatants.

796 534 Some people increase the tumult by blowing into their sénéné (long whistles).

796 832 786 539 Sexual passions become aroused, and the men begin to whirl around the women, whom they entreat, a calabash of kāwi in the hand, while reciting to them in a singsong tone pieces of verse of this type:

Epuka, puka maipota	Laugh harmoniously
Seve no	For me
Epuka, puka maipota	Laugh harmoniously
Seve no.	For me.

/464 cont./

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Eyu šekuama	Come and kiss me
Šemireko mi	My little wife
Diyuru emesie	Give me thy mouth
Tuiša dipota	I love thee much
Še songo pe	With my heart
Ime deresa ikavi	Thou hast pretty eyes
Ime diyuro misiray	Thou hast a little mouth
Tuiša dipota	I love thee much
Pairamo ayporu deve.	For that I am going to ask for thee.

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During this time young or old men with their faces covered by a mask (añawasu) run here and there, force the people to dance by blows of a stick, play tricks on them, and address jokes to them.

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[293]

The feast lasts as long as there is kãwi or alcohol. At the moment when it is on the point of ending, a final ceremony takes place. The rite of going out is similar to the rite of entering: the couple who planted the flowery stick tear it from the ground and go out of the village, followed by the añawasu and all those who took part in the festival. The procession advances to a certain distance from the village to the sound of the flutes and drums. They throw away the masks and throw stones while shouting. The carnival is finished and everyone goes home.

[585]

Some take along their new wife, for it is at this moment that most marriages are celebrated.

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[241]

The carnival festivity such as I have just described involves only a few elements borrowed from the half-breeds or creoles, outside of the coincidence of dates. This is an ancient feast of a purely agricultural character, which the Chiriguano have acquired the habit of celebrating at the same time as the Bolivian carnival. Besides, the Indians of Ibopeyti are pagans.

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The masked men are supposed to represent the spirits of the dead, as their name indicates (aña: spirit; wasu: great). As in the festivals of the Guianas and Central America, they come in numbers /Plate LXXXVI appears here/ /465/ to insure for their

[Text continues on p. 329]

SI7 Mataco SI7
Chiriguano SF10

C 622
generals, that is the ones who have several camps under their command, have at least one wife in each camp.

C M 846
Two or three days after delivery, mother and child wash, the new mother resting for only that length of time.

The father acknowledges his child and takes it into his arms with the following words: "This is my child." In some tribes it is customary for the husband to take to his bed when his wife is in labor, as an act of acknowledgement; and among the Chiriguanos the man takes his place beside his wife and for three days is cared for as if he had... given birth to a child! Then he gets up, but does not make any trips or work until seven days have elapsed, after which period the wife also gets up and washes. While the couple is in labor they eat nothing but water and a pap made with corn and bean broth; they abstain from eating meat.

M 595 [588] [847]
It is quite common for a man to have two or more sisters simultaneously as wives. I can also give assurance that every now and then a father will not disdain even his own daughter. If no one will acknowledge a child as his own the mother may kill it.

M 844
The Indians are very skilled midwives: the white settlers themselves use their services. It is said that they are extraordinarily expert in taking advantage of the precise moment of crisis, holding the patient in a more or less straight position, apparently even shaking her, but without doing her harm. To this activity they add words to which the Indians attribute [185] virtue and to which the whites, who do not understand them, ascribe even more. So is it always! ●C

M 832 ●
Let it not be thought, however, that in the matter of love-making they limit their efforts to a more or less expressive pantomime. The fact is that they have words and expressions and a language which lend themselves admirably to amorous declarations and which they use. The harmoniousness of the Guaraní language is well known to all, it might even be said that it is too much so when used by the men and by the Chiriguanos, whose mother tongue it also is. But even the Matacos, the rude, unpolished Matacos who seem to be the last on the anthropological scale of all these South American Indians, have their harmonious expressions and the well-bred ideas which correspond to them.

M 832
I remember an occasion on board ship when there was among us a good looking Indian woman who was quiet, impassive and even